

CONFIDENTIAL.]

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REPORT ON NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 4th June 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 23.	1,000
2	"Bangaratna"	Banaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.	Suresh Chandra Samajpati	15,000
7	"Birbhum Hitaisi"	Suri	Do.	Bibhuti Bhushan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti, Brahmin, age 37.	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	500 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 43	800
11	"Daily Hitavadi"	Calcutta	Daily	Panchowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh, Kayastha, age 45	2,000
14	"Dharma-o-Karma"	Ditto	Monthly		
15	"Education Gazette"	Chinsura	Weekly	Shibnarain Banerji, M.A., B.L., Brahmin.	1,500
16	"Ekata"	Calcutta	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu, Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto	Do.	Panchowri Banerji, Brahmin	50,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
20	"Jaschar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Sarendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi"	Khulna	Do.		
24	"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.		
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman, Muhammadan, age 36; Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murahidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-weekly	Rev. Lal Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37	3,000
31	"Niher"	Contai	Weekly	Madhusudhan Jana, age 60	200
32	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna	Do.	Sosi Bhushan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta	Monthly		
35	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.	500
36	"Pratiker"	Berhampore	Do.	Kamakhyas Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	800
41	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	80
42	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly		
44	"Soltan"	Calcutta	Weekly	Maulvi Muhammad Monirassam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Mrinal Kanti Ghose, Kayastha, age 39	2,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	Newsadika Lal, Kayastha, age 26	300
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Ram Kishore Singh, Ondhia Kurma, age 30,	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36	1,000
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kisson Joahar, Khettri, age 31	6,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	S. K. Tebrevala, Hindu, age 35	500
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa	200
60	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	255
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Pandit Jaganand	142
62	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
63	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
PERSIAN.					
64	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59	1,000
URDU.					
65	"Al Panch" ...	Bankipore	Weekly	Syed Husain, Muhammadan, age 36...	250
66	"Darus Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, Muhammadan, age 36.	400
67	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
URIYA.					
68	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41	.....
69	"Manorama" ...	Baripada ...	Do.	.....	.....
70	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32	700
71	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Garhnaik, Chasa, age 35.	.....
72	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 53.	500
73	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48	600
74	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
75	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	1,000
76	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
77	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, Karmokar,	500

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
26A	"Muhammadi"...	Calcutta ...	Weekly
43A	"Surbarnabanik"...	Do. ...	Do.
8A	"Biswadut" ...	Howrah ...	Do.

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1914	8	\$2.00	\$24.00
1914	9	\$2.00	\$24.00
1914	10	\$2.00	\$24.00
1914	11	\$2.00	\$24.00
1914	12	\$2.00	\$24.00

I—FOREIGN POLITICS.

DWELLING on the prospects of a strong financial position of Persia to be secured by reforms and reductions, the *Namai Muqaddas Habsh Mathi* [Calcutta] of the 23rd May draws a distinction between the secured (formal) and the floating unsecured (loan) which Persia has taken from Russia and England, and points out the difference in the liability of Persia in respect of each.

NAMAI MUQADDAS
HABSH MATHI.
May 23rd, 1910.

The journal also draws the attention of the Persians to the efforts which the two neighbouring Powers are making to include the floating loan in the formal one, and tells them never to agree to it, for although the inclusion may reduce the amount of interest which Persia has to pay now, yet it will launch her into other difficulties of a political character. According to it Persia stands in need of a loan of about a hundred crores which she should raise by instalments in five years, first at home, and failing that in foreign countries. It then elaborates a scheme of applying the same to various purposes, such as the improvement of the army, construction of railways, creation of a national bank, discharge of the Russian debt, etc. The article is concluded with a discussion about the various sources of revenue, and the amounts to be expected under each. The anxiety of the English to induce Persia to convert the floating loan due to them into a formal loan is explained by telling the readers that the object is to bind the Persians to the terms and conditions of the Russian loan.

The same paper in another place quotes a Persian correspondent of a German paper telling his countrymen never to place themselves into the hands of Germany—a step which might become necessary only by the coercive policy of England and Russia.

A warning.

2. Referring to the oppressions on the British Indian subjects in Transvaal, the *Darus Saltanat* [Calcutta] of the 27th May says that, without the interference of the India and Supreme Governments, the evils can hardly be stopped. The hardships which the exiles were made to suffer while on their voyage to Bombay are not becoming of a civilized Government. The paper, quoting the proverb that pleasure follows pain encourages the Indians, and assures them that they would soon get their rights not only in Transvaal but also in Australia and other places, provided they do not give way to despair but make manful efforts in the matter.

DARUS SALTANAT,
May 27th, 1910.

In conclusion, the paper appeals to the Imperial and India Governments for relief, and hopes they will not fail to take necessary steps to redress the grievances of the Transvaal Indians.

3. The *Basumati* [Calcutta] of the 28th May writes that Mr. Gandhi has written to Mr. Polak saying that the South African Government is again transporting the Indians. Those Indians who came to India have resolved to go back to South Africa. Most of them were born in the Transvaal and have no friends in India. Wonderful equality it is, the paper remarks, which the victorious flags of Imperialism fluttering in the wind are preaching to the world. Necessity has no law (literary, necessity is shameless), so says the proverb. The Transvaal colonists are devoid of shame, because necessity is paramount with them. Now we ask the goddess Sankari: "Tell us, O mother, where we shall stand!"

BASUMATI,
May 28th, 1910.

4. Referring to the memorial submitted by the All-India Moslem League to the Government of India, praying for the redress of the grievances of the Transvaal Indians, the *Bangavasi* [Calcutta] of the 28th May says that it is the belief of thousands of Indians subjects that His Excellency the Viceroy will surely grant this prayer.

BANGAVASI,
May 28th, 1910.

Prayer for redress of the grievances of the Transvaal Indians.

II—HOME ADMINISTRATION.

(a)—Police.

JAROHAR,
May 21st, 1910.

5. The *Jasohar* [Jessore] of the 21st May says that a highly respectable gentleman of Rajshahi went to the local Magistrate to consult with him as to how the day of funeral of the late King-Emperor should be observed there, but the Magistrate refused to see him. Later on the local gentlemen convened a meeting and proposed to feed the poor on the day of the funeral, but the Magistrate prohibited it as the name of the aforesaid gentleman appeared among the promoters of the scheme. The paper writes that if Magistrates treat respectable Indians in this way, no Indian who has any sense of self-respect will care to co-operate with the Government.

SANJIVANI,
May 26th, 1910.

6. The *Sanjivani* [Calcutta] of the 26th May writes:—

Is co-operation any longer possible under these circumstances?

On receiving the news of King Edward's death, a highly respectable gentleman of Rajshahi interviewed the Magistrate of that place with the object of consulting with him as to the way in which to express sorrow on this occasion. The Magistrate refused to consult with him and said that he wanted to see any other gentleman who would come to him as representative of the people. Thus did the Magistrate insult one, who is known as the friend of the poor in Rajshahi, has no second in liberality, whose character is fit to be imitated, and who takes the lead in every noble undertaking. After this, when it was proposed to call a public meeting to mourn the death of the King, the Magistrate directed that no political agitator should be allowed to speak in that meeting. The Magistrate also disallowed the Resolution for feeding the poor which was to have been moved by that leader of the people of Rajshahi. If Magistrates behave thus rudely with respectable gentleman, how will then any gentleman with any sense of self-respect co-operate with the officials?

JAGARAN,
May 22nd, 1910.

7. In an article headed "Letters intimating the commission of dacoity" the *Jagaran* [Bagerhat] of the 22nd May writes:—

Letters intimating the commission of dacoity.

When Samitis sprang up in many villages and *lathi* play was going on in full swing with the advent of *swadeshi* agitation and when youngmen concealing their real names were acting as leaders of the *lathi*-players Babu Amarendra Nath Mazumdar, the third teacher of Bagerhat High School, predicted that these youngmen who had no organisation among them would some day turn out as rioters and dacoits. These remarks were not relished then by many people, but the prediction has now almost been fulfilled. It is being heard too often now-a-days that letters are being sent to many people threatening them with commission of dacoities in their houses unless they pay down a required amount of money. As a consequence people are frightened. Sometimes one or two dacoities do actually take place and a few youngmen are arrested and harassed in connection with them, no matter whether the real dacoits are arrested or not. Inoffensive poor villagers, who have nothing to eat and who have no clothing at all, are being forced to lose their all in paying the heavy punitive police tax, and they thank the *swadeshi* movement for this, thus making it lose its great aim. It is our belief that these bad deeds (of dacoity) are the acts of those bad men who had entered the ranks of volunteers. Recently some bad people have intimated by anonymous letters to some gentlemen and shop-keepers of villages Panjia Kesabpur and others in the district of Jessore that they will commit dacoities in their houses. Gradually this place, which was so long free from any trouble, is going to be disturbed. The villagers must be on the alert or the consequences will be terrible. The writers of those letter can be easily detected if the police get hold of the letters and try a little in this direction. It is our belief that the villagers will help the police, if they take up this matter, because if they act otherwise their own interest will suffer.

8. Referring to a dacoity which took place on the night of the 15th May last in the house of one Romes Chandra Biswas, of village Mattagram, in the Manikganj subdivision of the Dacca district, the *Jagaran* [Bagerhat] of the 22nd May writes:—

JAGARAN,
May 22nd, 1910.

It is a matter of regret that the police could not do anything in the matter, though the terrible occurrence took place not very far from a subdivision, at head-quarters the village of occurrence being only a mile from Manikganj. The dacoits are still at large.

9. The *Sanjivani* of the 26th May writes:—

SANJIVANI,
May 26th, 1910.

On Friday the *Sangit Samaj* made arrangements for a grand *sankirtan* on the occasion of the funeral of King Edward VII. A young man, named Santi Ghosh, who resided at Chandernagore, joined the *sankirtan* party and was learning the songs. There also the police made their appearance. The approver in the bomb case, Narendra Gossain, spoke of a young man, named Santi Ghosh, as one of the bomb-makers. Seeing one Santi Ghose, in the *sankirtan* party, the police arrested him as the bomb-maker. Santi came to weep at the death of the King, but, suddenly seized by the police, he began to weep for himself. The police, even after making long enquiries, could not produce a scrap of evidence against him. Accordingly he has been let out on a bail of Rs. 500.

10. Referring to the arrest of Santi Ghosh on account of that name

BHARAT MITRA,
May 26th, 1910.

Arrest for bearing a name only.

having been mentioned by the approver in the Alipur bomb case, the *Bharat Mitra* [Calcutta] of the 28th May says that this curious arrest was made in Calcutta and although it was very kind of the Police Commissioner to release him on bail, the kindness also goes to show that the police had no evidence except similarity of the name only against him. Should this inference be correct is not an arrest of this sort worthy of being condemned? This arrest on account of a similarity of name alone should attract the attention of Government,

11. The *Nayak* [Calcutta] of the 27th May remarks in a sarcastic tone

NAYAK,
May 27th, 1910.

House-searches and arrests by the police.

that the police of Bengal have begun their house-searches and arrests at a time when the outburst of loyalty by the people has hardly subsided. They ought to have waited for some time to see which way the people went.

12. The *Hitavadi* [Calcutta] of the 27th May in referring to the man

HITAVADI,
May 27th, 1910.

An obscene publication case.

who was lately caught selling obscene pictures amidst the gathering on the Maidan in honour of the King, remarks that the scoundrel who can stoop to such despicable work on such a solemn occasion, deserves exemplary punishment.

13. The *Hitavadi* [Calcutta] of the 27th May asks if there are no police

HITAVADI,
May 27th, 1910.

Crime in Faridpur.

in Faridpur, and if that district is not in British territory. Six cases of dacoity are already on the Sessions calendar of this district, and twelve more are under inquiry. This little fact will show how the peace of the district is being kept up. This is certainly not to the credit of the officials. The people will bless Government for an inquiry.

14. Noticing the large number of dacoity cases in the district of Farid-

BIR BHARAT,
May 28th, 1910.

Faridpur dacoities—what is the Police doing?

pur—six cases having already been committed to the Sessions and 12 being under inquiry—the *Bir Bharat* [Calcutta] of the 29th May is sorry to ask "what is the Bengal Police doing? Are they unable to check dacoities? Will not the *Pioneer* and *Englishman* praise the officers within whose jurisdiction so many dacoities have been committed? Will His Honour the Lieutenant-Governor inquire into the reason of such increase of dacoities?

15. The *Hitvarta* [Calcutta] of the 26th May also notices the above fact,

HITVARTA,
May 26th, 1910.

Ibid.

and observes that this state of affairs does not speak well of the local authorities.

16. Referring to the incident which took place on Sunday last in front

BANGAVASI,
May 28th, 1910.

Theatre and a Prince.

of the Minerva Theatre, in which the Prince of Khyra came armed with revolvers probably to punish the hackney-carriage drivers who had assaulted the driver of his motor-car, the *Bangavasi* [Calcutta] of the 28th May writes that on enquiry it has

transpired that the Prince is beyond the operation of the Arms Act. But it is said that the conduct of the Prince should be brought to the notice of the Government. But the Prince has said that his revolvers were not loaded, and that he took them out only to strike terror (into the hearts of the hackney carriage drivers).

BASUMATI,
May 28th, 1910.

17. With reference to the fruitless search at the house of Sriji Surendra Mohon Roy at Manikgaj, in connection with the Matia dacoity, the *Basumati* [Calcutta] of the 28th May says that house-searches are not always successful; yet they cannot be dispensed with. The result is that the police are often disappointed as they discover a mere mare's nest. The paper suggests that a commission should be appointed to find out a solution of this difficulty.

NAYAK,
May 29th, 1910.

Search at the house of Sriji Surendra Mohon Roy.

18. Referring to house-searches by the police, the *Nayak* [Calcutta] of the 29th May writes:—

Seizure of the portraits of Messrs. Tilak, Aravinda Ghose and Lajpat Rai.

No matter whether the police get any suspected articles during their house-searches or not, they never go away empty-handed, as they unhesitatingly take away the portrait either of Mr. Tilak or of Mr. Aravinda Ghose or of Mr. Lajpat Rai whichever they find in the house. What is the reason for such an action? If these portraits be considered seditious, the Government ought to proclaim them as such, and no one will then keep them in one's house. On the other hand, if they be harmless, why is not the action of the police referred to above objected to?

(b)—Working of the Courts.

BANGAVASI,
May 28th, 1910.

19. Referring to the representation of the Howrah People's Association praying for a separate permanent Judge and a Subordinate Judge for Howrah, the *Bangavasi* [Calcutta] of the 28th May says that the Lieutenant-Governor will surely act wisely in granting this prayer.

BASUMATI,
May 28th, 1910.

20. The *Basumati* [Calcutta] of the 28th May says that "Max" in *Capital* has taken Mr. Swinhoe, Chief Presidency Magistrate, to task for giving permission to an amicable settlement of cases. An amicable settlement of cases is desirable in all societies, and is advantageous to both parties. It is impertinent in "Max" to pose as the adviser of Mr. Swinhoe in a matter in which the latter is undoubtedly the better judge. If this is not contempt of court, what is?

DAILY HITAVADI,
May 28th, 1910.

21. With reference to the ruling of the Punjab Chief Court in respect of the fees paid to Vakils and Barristers, the *Daily Hitavadi* [Calcutta] of the 28th May says:—
The people of Bengal will heartily bless him, if Sir Lawrence Jenkins makes a similar rule here.

(c)—Jails.

DAILY HITAVADI,
May 29th, 1910.

22. Referring to the practice of whipping in jails, the *Daily Hitavadi* [Calcutta] of the 29th May has the following:—
Whipping in jails. The supporters of whipping must now hold their tongues, after what the Inspector-General has in distinct words said of its baneful effects. The generous body of men who are agitating here and in England for the abolition of this cruel and contemptible system will no doubt be delighted to hear so plainly from the mouth of the Inspector-General. We hope the authorities will now realise the lamentable effects and will altogether abolish the system.

(d)—Education.

SANJIVANI,
May 26th, 1910.

23. Referring to the vacancy in the post of Director-General of Education that will soon be caused by the resignation of Mr. Orange, the *Sanjivani* [Calcutta] of the 26th May says that everybody is enquiring as to

the person who will be appointed to the post. In our opinion, it says, Dr. P. K. Roy should be appointed to the post. He was Principal of the Presidency College, and is now working as University Inspector. He is acquainted with all classes of educational institutions in this country, from the *pathsala* to the college. In this respect he has no equal. No foreigner can be expected to know the method to be adopted for the spread of education in this country better than he. He is also acquainted with the method of education that obtains in England. He should therefore be appointed to this post.

24. Referring to the rumour that is afloat that all the Persian teachers of the Kumarkhali and other High schools have been dismissed, the *Alpanch* [Bankipur] of the 27th May tells the Muhammadans to save themselves from the deceit of the Bengalis and to start their own Madrassas for their children, and says that the managements of all the aided and private Madrassas in Bengal have been entrusted to Bengalis, who wish that the Muhammadans should never be equal to them, and therefore they pay no attention to the welfare of the Muhammadans. The University has fixed the maximum pay of the first Persian teacher at Rs. 25 per mensem, and has also made it a condition that such teachers may get a higher pay if they hold the University F. A. or Entrance certificates. It is decidedly a fact that the knowledge of the University certificate-holders is limited to fixed courses, and it is impossible for them to teach any other book. The paper, in conclusion, remarks that it is simply to spoil the Persian education that these restrictions have been created.

ALPANCH,
May 27th, 1910.

25. The *Nayak* [Calcutta] of the 1st June has the following:—
At a meeting of the Senate of the Calcutta University, it has been decided that henceforth law students will have to go through a three-years' course with an examination at the end of each year. Needless to say that the author of this innovation is the Vice-Chancellor, Dr. Saraswati. We are living in an age when change and reform are the order of the day. Something is planned and built up one moment, and at the next some change is made in the arrangement of the parts which compose the structure and this is called reform, though more often than not modern reforms make a thing more ugly than it was before. The wise Senators of the Calcutta University think that unless a law student undergoes a three-years' course, he cannot be expected to be an accomplished lawyer. But is it in the college or the law court? Why, even some of the august Senators who have consigned law students to an extra year of grinding work could not boast of any great knowledge of law until after some years of practical work. Why do they try to throttle the poor law students?

NAYAK,
June 1st, 1910.

(c)—*Local Self-Government and Municipal Administration.*

26. The *Jasohar* [Jessore] of the 21st May thanks His Honour the Lieutenant-Governor of Bengal for the grant of the additional financial powers to the Manicktola, Howrah and Burdwan Municipalities, and hopes that when these Municipalities will have proved by their work that they deserve this concession, these rights will be extended to all the Municipalities thus opening the door of Self-Government wider still.

JASOHAR,
May 21st, 1910.

27. Referring to the arrangement made by the Commissioners of the Hugli and Chinsurah Municipalities to instal water-works in their jurisdiction at a cost of four lakhs and-a-half of rupees, with the partial help of the Government and Kumar Hrisikesh Law and brothers to the extent of one lakh and eighty thousand rupees respectively, the *Nayak* [Calcutta] of the 27th May writes:—
There is a proverb "The weaver was quite able to earn his livelihood by working at his loom, but he has ruined himself after buying a male calf." In this country more than three-fourths of the people die of starvation, and yet all sorts of luxury find their entrance here. Those luxuries which become England and other rich countries, do not fit the present time and circumstances

NAYAK,
May 27th, 1910.

of our poor country. If the luxury and extravagance of a country, the annual income of which amounts to £30 or Rs. 450 per head of the population, find their way into another country with an income of only £2 or Rs. 30 per head per annum, does it not look like a bell hanging from the neck of an elephant?

In these days the people hardly find their income sufficient to make both ends meet. We show an activity in this life like dolls which are made to dance or like the actors in theatres who appear on the stage as king and other big personages, but who are really nothing but insignificant people. We show our activity so long as we live, but we cannot leave any belonging after our death. One may refer to the annual increase in the amount collected as income-tax, but there is nothing to be surprised at in this. Those who are not given to western luxuries and those among the pleasure-seekers who earn a very large sum, which is not affected much by their luxuries, are able to make savings which go to increase the income-tax. Are there not, on the other hand, middle class and poor people, whose condition is daily becoming worse? Is not the number of such people very large?

Is there any necessity at all for installing water-works in towns like Hughli and Chinsurah at a cost of four lakhs and-a-half of rupees at a bad time like this? With this amount many waste lands in the district of Hughli could have been reclaimed and many tanks could have been excavated providing the people with good drinking water and affording many facilities to agriculture. It may be argued that pipe-water drives out malaria, but this is a great mistake. Has malaria vanished altogether or has its violence been lessened in Burdwan after the town has been provided with pipe-water? Even if malaria has lessened in virulence, has the town been cleared of its jungles? Though there is no malaria in Calcutta yet it is so much infected with other diseases that we are led to believe that these diseases would not have been so much prevalent in the city if there were malaria in it. Over and above this, it may be argued that no benefit can be derived from pipe-water in the towns of Hughli and Chinsurah so long as the surrounding places remain insanitary. It will be like wearing a good collar and neck-tie bought from a European shop, with a worthless dress made by a Chandney shop. As the small villages even in rich counties like England are still unprovided with pipe-water, can it be imagined after how many centuries such villages of India can possibly expect the luxury?

As the result of installation of water-works in the towns of Hughli and Chinsurah, the taxes in these places payable by the people are sure to be increased, leading to oppression of poor residents of the places. But if the money be utilised otherwise to remove water-scarcity from the towns and the adjoining places, a larger area with a larger number of people is sure to be benefited; and at the same time there will be no necessity of increasing the taxes and consequent oppression of the people. If it be argued that money contributed by the towns-people must be spent in the town itself, we must say that pipe-water ought to be considered as one of the luxuries. It ought to be so considered in the present state of our country. Pipe-water is a little pure, but not healthy. What is required is pure and healthy water, which can be had without installing water-works and filters, and without so much expenditure of money.

NAYAK,
June 1st, 1910.

28. While thanking the authorities of the Calcutta Corporation for turning their attention to the improvement of *ticea gharries*, the *Nayak* [Calcutta] of the 1st June does not approve of the abolition of third-class *gharries* which will deprive the poorer members of the *bhadralok* class of the means of a cheap conveyance, and will place a rather heavy burden on *gharry*-owners, many of whom will find it impossible to meet the cost of maintaining second-class *gharries*.

(h)—General.

NAYAK,
May 23rd, 1910

29. The *Nayak* [Calcutta] of the 23rd May says that recently the Postal Department has issued a notification to the effect that the management of every new newspaper must produce a certificate from a Magistrate as regards the deposit

of money under the new Press Act before they can be allowed to enjoy the privilege of sending its issues with one-pice stamps. The sword of Damocles is being kept constantly hanging over the heads of newspapers.

30. The *Bir Bharat* [Calcutta] of the 29th May refers to a recent circular issued by the Postal Department, requiring the newly started newspapers to submit a certificate from the Magistrate while applying for registration; and says that the laws for the newspaper are being gradually made more and more stringent on account of which it has become very difficult to publish a newspaper.

BIR BHARAT,
May 29th, 1910.

31. Referring to the view of the *Pioneer's* London correspondent that the Department of Commerce and Industry having created which Lord Curzon was excessively glad, has, beyond the official fuss, shown no practical result, the *Hitvarta* [Calcutta] of the 26th May remarks that how can any be expected. The Civilians are considered to be all perfection in point of wisdom and whatever may be the nature of a department, a Civilian is appointed to be its head. The above is the evil result of this policy. The aforesaid department will, no doubt, help India's progress if it is staffed by experienced merchants.

HITVARTA,
May 26th, 1910.

32. The *Tirhut Samachar* [Muzaffarpur] of the 26th May praises and thanks Sir Baker for his act of clemency in ordering the release of the six coolies who were heavily sentenced on the charge of attempting to wreck the Lieutenant-Governor's train.

TIRHUT SAMACHAR,
May 26th, 1910.

33. Regarding the importation of twenty-five Assistant Engineers from England for appointment in the Railway and the Public Works Department, the *Sanjivani* [Calcutta] of the 26th May says:—

SANJIVANI,
May 26th, 1910.

We know that Engineers will be imported from England, but it would have been better if on this occasion those Indian youths who have passed the Engineering examinations in England were appointed to a few posts. Babus Saraju Kumar Datta, Lolit Mohon Sen and Ajit Mohon Sen came back to India, having passed the Engineering examination in England. They tried their best but in vain to secure service under the Government. At last Saraju Kumar has been appointed District Engineer of Noakhali, Lalit Mohon has obtained a situation under Messrs. Jessop & Company, and Ajit Mohon has secured an appointment in Mysore. Has not the time yet come when the number of English Engineers can be decreased and that of Indian Engineers increased?

34. Referring to the orders of Government to substitute Hindi for Urdu as court language resulting in the profit to Government in the sale of papers used in courts for various purposes and a loss to the Muhammadans in getting appointments, and also to the decision of the Military Department to retain Urdu as the language to be used by its officers, the *Alpanch* [Bankipore] of the 27th May remarks that no language in India is easier than Urdu, but the difficulty is that the Government would hardly cancel the orders which it has already passed.

ALPANCH,
May 27th, 1910.

35. The *Hitavadi* [Calcutta] of the 27th May in referring to the statement that 25 Engineers are soon to be appointed to India, asks if there are no Indians competent to hold these appointments.

HITAVADI,
May 27th, 1910.

36. The *Hitavadi* [Calcutta] of the 27th May is glad to hear that henceforth the military departments of the Government of India at Simla will not move down to Calcutta. This will mean some reduction of expenditure. But it will also be a serious hardship to the Indian clerks in these departments who will have to live at Simla all the year round. It is to be hoped that some of the other offices which now move between Calcutta and Simla will henceforth be located permanently at the former place.

HITAVADI,
May 27th, 1910.

BASUMATI,
May 28th, 1910.

37. Referring to the exodus of the Imperial secretariat to the Simla Hill, the *Basumati* [Calcutta] of the 28th May rather ironically remarks that such migrations are

Simla Exodus.

not rare even in the animal-kingdom. The swans set out for warm climates at the advent of winter; the Russian birds swim in the ditches of Kanchrapara, and the white swans of the Mansarovar exterminate the snails in the ditches of Rajshahi. It is natural that the administrators of a country should share this instinct with the swans. Ulamours there will be. Crows will caw, jackals howl, speakers make speeches, editors write articles, objections to the Simla Exodus will manifest themselves in various ways. This also is natural. The oppositionists argue that the Chief Justice does not find it difficult on account of the summer-heat to administer justice, the big merchants can carry on their business involving crores of rupees, big white editors can evolve out of their brains yard-long articles; none of them have to become inmates of the lunatic asylums. Why, then, should the Viceroy and his retinue throw so many gold pieces out of the Indian Treasury into the deep caverns of the Himalayas solely to enjoy the pleasures of the Simla paradise? We are dumb before this argument. But we may say that the cooler the officials can keep their heads the better for us. We see that many have their brains heated even in the winter of the capital. We can easily imagine what would have resulted if the Press Act, the Police Act, and the Gaggling Act had been produced from brains heated by the fire of summer. It will, therefore, do us

* A proverbially rich man.

no good if, anxious for *Gouri Sen**, we drag down the India Government from Simla and scatter fire over the heads of the Councillors and Secretaries of the Viceroy. We keep quiet from this consideration. But we hear that the India Government is endeavouring to curtail the expenditure of this visit to paradise by permanently keeping certain sections of the Military Department on the Hills. Let us see where the matter ends.

NAYAK,
May 27th, 1910.

38. The *Nayak* [Calcutta] of the 27th May publishes a report that the Deputy Accountant of Post Offices had issued an order to his clerks on the Proclamation day allowing them to leave office to go to hear the Proclamation only after finishing a full day's work.

Proclamation day and the order of the Deputy Accountant of Post Offices detaining his clerks till late hours.

Consequently the clerks had to remain in office till 5 or 6 p.m., the notification of the Government to close the offices on that day being thus frustrated. The paper concludes—

If the matter be true, the Deputy Accountant must needs be praised for his order, because he had thereby served both the purposes—he certainly did not refuse to grant leave.

BASUMATI,
May 28th, 1910.

39. The *Basumati* [Calcutta] of the 28th May names Lord Kitchener, Lord Selborne and Sir John Hewett as the rumoured successors of Lord Minto and discusses their respective merits. It also discusses the merits of Lord MacDonnell and Lord Crew and then goes on to say:—

Who is to succeed Lord Minto?

"It is probable that Lord Minto is weary and fatigued with the labours and anxieties of the past few years, or else we should have prayed for his continuance in office for some time. Is it so very impossible?"

DAILY HITAVADI,
May 28th, 1910.

40. The *Daily Hitavadi* [Calcutta] of the 28th May referring to the return of Lord Minto to Calcutta before his departure for England says:—

The return of Lord Minto to Calcutta.

"There is no doubt, many will be delighted to hear that we shall be able once more to see Lord Minto and to show His Excellency proper honour at the time of his departure."

BHARAT MITRA,
May 28th, 1910.

41. Referring to the unsatisfactory news published by the *Pioneer* about the state of things in the Frontier Province, including the visit of Mullah Pawinda to Afghanistan and the influence he has been able to create on the Amir, as also of the raid by the Shinwaris, the *Bharat Mitra* [Calcutta] of the 28th May observes that in spite of the special arrangement that has been in existence on the frontier for some years the British power has not yet been able to suppress the turbulent races living there. The people although the subjects of such a mighty Government, have to live there in constant fear

British power in the Frontier Province.

of their lives (*literally*—with their lives on the palms of their hands). This is really very painful.

42. In referring to the suspension of Superintendent Haultain and Engineer Chase in the Nimtala fire case, the *Bharat Mitra* [Calcutta] of the 28th May says that the strength of mind displayed by the Lieutenant-Governor has created a great impression on the public mind, for it is by keeping truth and justice alone before the eyes, after setting aside all considerations of colour, that Government can be free from any stain on it.

BHARAT MITRA,
May 28th, 1910.

43. Referring to the amendment of the existing forest laws with the object of empowering the Provincial Government to make their own laws for the protection of the forests, without the previous sanction of the Supreme Government, the *Basumati* [Calcutta] of the 28th May says that in various provinces of India the poor people suffer much owing to the extreme rigour of the forest laws. The Government will receive the blessings of the poor subjects, if the rigour of these laws is relaxed.

BASUMATI,
May 28th, 1910.

44. Commenting on the diversity of views entertained by Magistrates with regard to the application of the provisions of the New Press Act, the *Basumati* [Calcutta] of the 28th May observes that all doubts and difficulties will vanish, if, like the Bombay Government, the Governments of the other Provinces give a proper warning to the Magistrates.

BASUMATI,
May 28th, 1910.

45. Commenting on the New Press Act, the *Daily Hitavadi* [Calcutta] of the 29th May says:—

DAILY HITAVADI,
May 29th, 1910.

The New Press Act. The New Press Act has been very severe; Magistrates of all Provinces are administering it with great rigour. Only the Government of Eastern Bengal in the whole of India have shown forbearance and earned the praise of all. Though the local paper of Barisal, the *Barisal Hitaishi* published objectionable articles, the Government did not order the proprietor to deposit security but drew his attention to the articles in question and let him off with a warning. We thank Sir Lancelot Hare for this. The authorities will do well if they thus give a warning to offending newspapers.

46. The *Bir Bharat* [Calcutta] of the 29th May asks the Government to let the new rupee, to be struck in the name of the new Sovereign, contain its value engraved in *Devnagari* character also, which is much more widely known all over India than Urdu.

BIR BHARAT,
May 29th, 1910.

IV.—NATIVE STATES.

47. The *Bharat Mitra* [Calcutta] of the 28th May says that Sirdar Bahadur Dooyal Singh, President of the Faridkot Council, has made that State unrivalled in India by his action in suppressing the spirit of litigation among the people, inasmuch as he has created panchayets throughout the State.

BHARAT MITRA,
May 28th, 1910.

VI.—MISCELLANEOUS.

48. The *Jasohar* [Jessore] of the 21st May writes:—
“Fearlessness.” Although all shops, mills and factories were closed on the day of the late King-Emperor’s funeral, some jute mills near Calcutta worked up to 3 P.M. on that day. The owners of these mills were Englishmen, and so they could dare keep their mills open on a day like that. But had this been the case with any Indian mill, the *Englishman* would surely have been loud in trumpeting the disloyalty of Indians.

JASOHAR,
May 21st, 1910.

49. The *Sanjivani* of the 26th May writes:—
There are many jute mills to the north and the south of Calcutta owned by Englishmen. On the day of the funeral of Emperor Edward VII, all

SANJIVANI,
May 26th, 1910.

trade, commerce, shops and places of business were closed, but the owners of the jute mills ordered that the mills should work till 3 p.m. Had any Indian-owned mill remained open on that day, these very jute mill-owners would have cried that the Bengalis were highly disloyal.

STAR OF INDIA,
May 23rd, 1910.

50. The *Star of India* [Arrah] of the 23rd May is aggrieved at the sad death of His late Majesty which has moved the whole of India, and says that the demise of so kind and sympathetic a king who took so great an interest in the welfare of India cannot but cause universal grief throughout India. The only consolation to the Indians is that the Royal successor is one who has in him the good qualities of His late Majesty.

NAYAK,
May 23rd, 1910.

51. The *Nayak* [Calcutta] of the 23rd May says that by Divine dispensation the great evil of King Edward's death has brought a great good to India. The universal mourning that it has evoked in the country has swept away all discontent from it. Even if it is said that the mourning in India is not sincere, still it must be said that even as hypocritical mourning it must contain in itself the seed of a great good which it is in the power of real statesmen to make to grow into a tree—this fruit may be turned into a reality. English statesmen have now only to follow the wise maxim, "Strike the iron while it is hot." Man has a natural inclination towards peace. To create discontent in the mind without any cause is against his nature. It is not also possible for any power, however strong, to control a discontented people for ever. The Indian people, although they have been discontented for the last few years, have never desired an over-throw or weakening of the British Power in India. What they wanted was removal of the causes of discontent, otherwise why should they now be mourning with one accord the death of the late King-Emperor? Is it possible for a whole nation to act hypocritically in concert? The sight that was presented the other day in Calcutta by the feeding of 20,000 poor men and the distribution of cloths among them was a supreme one. It was perhaps for the first time under British rule that rich men gave away money for charity without desiring for recognition. It was a mourning truly characteristic of Hindus. This unmistakable evidence of sincere mourning and loyalty should draw the serious notice of statesmen with whom the question of bringing the rulers and the ruled in India closer together is of paramount importance at present.

BANGABANDHU,
May 25th, 1910.

52. The *Bangabandhu* [Calcutta] of the 25th May says that the universal grief that His late Majesty Emperor Edward's death has evoked in India ought to convince the British Government that the Indians are loyal to the core. Their discontent is levelled only against the doings of officials like Curzon and Fuller. The Hindus are essentially a loyal people. They never admit that by opposing and criticising the doings of oppressive officials they show any disloyalty to the crown. It behoves the Government now to reward them for the unswerving loyalty they have been able to show spontaneously on the present sorrowful occasion. Let the authorities take them into confidence once and all quarrel and dispute will come to an end.

HITVARA,
May 26th, 1910.

53. The *Hitvarta* [Calcutta] of the 26th May writes:—The Jew community scattered all over the world has felt extreme sorrow at the death of King Edward, for there is no country, the Jews of which did not approach His late Majesty for protection in the time of their calamity. Indeed the mission of the King in this world was to throw water of peace on the fire of disquiet and unrest in Europe.

SANJIBANI,
May 26th, 1910.

54. The *Sanjibani* [Calcutta] of the 26th May says that in the vast British Dominions nowhere was the wave of sorrow at the death of the King-Emperor so great as in India. With Bengal, it says, we have special acquaintance. There is not a single village of educated Indians, where meetings were not held to mourn the death, and to earnestly pray for the King's welfare. In hundreds of towns and villages the poor were fed and cloths and money were given to them. In India alone, of all the British

territories the poor were made happy by being fed on the day of the funeral. The unique demonstration in Calcutta was due to the untiring industry and the whole-hearted enthusiasm of the people. Were it not for the Bengali youths for whom the Anglo-Indian newspapers have nothing but reproach and vilification and whom they call dacoits and murderers, the meetings, the mournful processions and the feeding of the poor would not have been the successes they undoubtedly were.

55. The *Karmayogin* [Howrah] of the 27th May, in an article headed "Indian subjects" writes:— "Emperor Edward VII has left this world, leaving behind his good deeds. His son has succeeded him on the throne under the title of George V. Innumerable good deeds have been performed by the Indian subjects for the good of the soul of the late Emperor. India is the land of Hindus, who take the name of God before doing anything. Therefore, on the death of the King too, they have earned merit by uttering, as well as hearing the name of God, and by giving food and clothing to the poor, wishing for the welfare of the soul of the King."

KARMAYOGIN,
May 27th, 1910.

Do the Government officials still look upon the Indian subjects with the same amount of suspicion with which they looked upon them immediately before the demise of the King, even after getting this proof of loyalty? Why do the local Government officials suspect those people so much who have made this hot land cold with their tears, being overwhelmed with grief at the demise of a King whom they had never seen and whom their pitiful cries never reached? Perhaps it is so through ill-luck, perhaps it is due to evil stars.

However, it was thought that this devotion would have the effect of pleasing the visitors to the exhibition of loyalty, and that the subjects would no longer be needlessly suspected; but there is no indication of that. Even now royal anger falls upon innocent subjects. Even now quiet and educated gentlemen, who fall victims to suspicion, are being harassed and insulted by the police at night. What will the helpless subjects do if the tales of their sorrow and their prayers and complaints do not even now reach the throne of the King? Who is to give an answer as to what they will do? What can the poor Indian subjects, who have no food and clothing, do? Their spinal column has been broken, their heads have drooped. They have lost heart: God is their only hope; may He give good understanding to the Government officials and may the King, who loves his subjects, save the country.

God himself has always saved the Indians. Many ages have passed, and India was subjected to many wars, revolutions, mishaps and difficulties; but she still exists. There has been no reversal of the normal state of things in India, therefore there is no need of losing heart. God will save her; the Indians will proclaim their existence to the world by performing good deeds.

56. Anent the loyal Hindu demonstrations on the day of the funeral of the late King-Emperor, Edward VII, the *Bangavasi* of the 28th May, in a long leading article, says:—

BANGAVASI,
May 28th, 1910.

Even the inveterate enemies of the Hindus were, on that day, struck with wonder and startled at every moment at that mournful gathering of the Hindus. Our Anglo-Indian contemporary, the *Englishman*, the inveterate enemy of the people of this country, on witnessing the memorable sight of that day, cast, as it were, its own nature into the depths of oblivion.

Citing the murderous propensities of a few (lit. two and four persons) mad men as instances, this *Englishman* had never hesitated to untiringly wield its pen to attempt to prove the whole Hindu nation as disloyal. God knows whether the mournful sight of that day has removed the impressions of the *Englishman*; but the authorities have undoubtedly learnt that the Hindu can never be disloyal, yes, it is a fact that the Hindu is never disloyal, he can never be so. Had there been no heart-felt loyalty for the British crown, such a mournful sight of grief for the death of the King-Emperor would have been impossible. Such tremendous grief as of this human gathering was not the outcome of fear or friendship, of importunity or pressure.

The *Daily News* has said what is always true and can never be controverted. "Political controversies there will be, constitutional agitation there

must be; but of the genuine loyalty of Indians there can be no dispute." The *Daily News* has freely declared this.

Can there now be such a fool, as, on witnessing the mournful sight of that day, would question the genuineness of that demonstration? He who is truly a man, will see and will say, that it was a cloak to hide the real feeling at the death of the king. On that day the Hindu showed what was ingrained in his nature. If there was any deficiency in the loyalty of the people, you could not have induced even by holding out the allurements of crores of rupees, a single individual to come out that day. The fear of cannon might have induced many to go there, even if they had no feeling of loyalty within them. But in that case, we may be sure none would have opened their hearts as they did on that day. Truly, the *Daily News* on witnessing the event of that day, could not keep down the language of its heart. The *Daily News* has said much. But there was no necessity for speaking so much. He who had eyes realised the true state of things on seeing the event of that day.

BASUMATI,
May 28th, 1910.

57. As the best way to preserve the memory of the late Emperor, the *Basumati* [Calcutta] of the 28th May suggests that, instead of an equestrian statue in the Calcutta Maidan as proposed by the Maharaja of Darbhanga tanks should be excavated in different parts of the country where scarcity of good drinking water is sorely felt by the people. This oriental method of preserving the memory of the Emperor will greatly appeal to the people of this country and make the Emperor's name immortal like the names of Ballal, Sitaram, Bhawani, and others.

BIR BHARAT,
May 29th, 1910.

58. The *Bir Bharat* [Calcutta] of the 29th May, while closing its article in which it dwells upon the extraordinary reverence which the great personality of His late Majesty King Edward VII commanded over the whole world, solicits the Englishmen to forgive the faults of the Indians and to forget the unpleasant events of the last few years. In the revered memory of one whose death we are so deeply lamenting, let us, says the paper, do away with the difference between the white and the black; wash away the severity and repression with kindness and forgiveness. Be our ideal and make yourself ready to take us along with you (in the path of progress).

DAILY HITAVADI,
May 27th, 1910.

59. The *Daily Hitavadi* [Calcutta] of the 27th May thus comments on the message of the King-Emperor George V, under the heading "What we have to say":—

The Message of the New Emperor: What we have to pay. As for us, the Hindu subject-population of India, it is our duty to implicitly obey, (literary to place over our heads) in every way, and at all times, the mandate of the King. The subject has no right to discuss the merits (literally the faults and the merits) of the Emperor's message. Specially, this message of our new Emperor, George V. is, from the points of view of language and rhetoric, excellent in every part. Further, when the Emperor has personally and directly addressed his subjects and disclosed his heart unto them, there is no doubt that this Royal message will be sounded in the chords of hope in the hearts of numberless men and women in India, and that all will rejoice with the joy of hope. India has never been disloyal. The Indian worshipped the most glorious Empress Victoria as mother; there were many who regarded the Emperor Edward VII as an incarnation of righteousness. This spirit of devotion, reverence and adoration will never disappear from the hearts of the Indians. This excellent collection of devotion and worship the Indian will never be niggardly in or will never abstain from, offering every day as handfuls of flowers to the new Emperor George V. This we can emphatically assert. The Indian will place over his head the Emperor's mandate like a revelation.

We never feel any anxiety about the increase or the decrease of this loyalty; for we know it for certain that it is not possible that the deep, heartfelt loyalty of the 30 crores of men and women of India should increase or diminish. This loyalty is like the ocean, infinite and imperishable. But we are anxious only for those who are engaged in the administration of India in the revered name of this Emperor. The Indian always revered, like the words of the Vedas, the message of hope which the Empress Victoria addressed in 1858 A.D. Every Indian was sorry, alarmed and moved at the interpretation

which Lord Curzon put on this message as Viceroy of India, standing in the Imperial Legislative Council. Lord Curzon spoke of this message of hope, which the late Empress Victoria of revered memory addressed to the Indians citing God as witness, and on hearing which excellent words twenty crores of men and women of India accepted the British administration on their heads bent under the lead of loyalty, as words intended to raise false hopes, and to soothe babies. He plainly said that the message of Empress Victoria could not be regarded as the guiding principle of Indian administration. When, after this interpretation, our new Emperor has declared that message and the address of Emperor Edward VII to be the prime charters of the privileges of the subjects in administrative affairs, all our misgivings have disappeared. But, when a single Lord Curzon in the guise of a Viceroy moved the minds of the Indians by using unrestrained language, who can say that another arrogant Viceroy like Lord Curzon will not come and similarly move the Indian subjects? We therefore think that such royal mandates and Emperor's addresses should be respected by all above the laws and the methods of administration that obtain in India. Let no officer destroy the sacred influence of these royal messages by putting his own interpretations upon them.

The 30 crores of men and women of India have certainly, citing God as witness, acknowledged their obedience to Emperor George V; they will do so again at the time of the Coronation. But what we earnestly pray is that the white Civilian and Military officers who administer India, may rule this country inspired by infinite kindness and forbearance towards Indians, which is the guiding spirit of these messages. The Indian does not feel the influence of laws and regulations so much as he does the power of the influence of individuals. An Indian is not so much pleased and gratified by a heap of laws and regulations framed on a noble ideal, as he is by the acts of a noble-minded administrator. The people of India of all provinces will not be pleased so much with the new regulations intended to give a greater share to the subjects in the administration of the country, as they have been with this act of kindness of the noble Emperor George V. We do not say that the Indians are not grateful for the benefits of British rule; but there is no doubt that they feel more happy if they get love and hope from individuals. Therefore it is that we say that the administration of India will surely be fully beneficent if every white administrator of this country is inspired with that spirit of infinite generosity breathed by the royal heart. Then there will be no cause for the subject to be sorry or diffident. At present, for various reasons, there has been a change of feeling in the minds of many of those who administer India. For this change of feeling both the subjects and certain administrators of this country are responsible. We openly declare that Emperor George V will do a special benefit to the system of Indian administration, if by publishing this message he can remove this change of feeling on both sides.

However, with a grateful heart, we hold over our heads this extremely loving message of the noble Emperor George V. His mandate we shall always obey, subordination to him we shall in every way acknowledge, desire for his welfare shall always be a part of our every-day prayer. We are gratified by his loving message (*literary*:—being bathed with the love of his message), we, therefore, declare his victory to-day with crores of mouths.

60. The *Bharat Mitra* [Calcutta] of the 28th May publishes the substance of the letter noted in the margin and then observes:—

The King-Emperor's letter to the Princes and Peoples of India.

His Majesty has like his late august father made us ever grateful to his person by endorsing the ever memorable pledges of the late lamented Queen Victoria. The sweet and noble words that "sympathy with the well being of India shall be the inspiration of his rule" would be ever echoing and re-echoing in our ears. We consider ourselves fortunate for His Majesty's accepting our grief at the demise of the late King-Emperor as being the expression of a simple and sincere heart. The Indians were always certain of enjoying such a confidence in them on the part of the King, but the fact of our sincerity having been believed by Anglo-Indian journals like the *Englishman*, the *Statesman*, etc., is all the more pleasing to us. There is no harm in being plain. The want of faith in our loyalty

BHARAT MITRA,
May 28th, 1910.

must be; but of the genuine loyalty of Indians there can be no dispute." The *Daily News* has freely declared this.

Can there now be such a fool, as, on witnessing the mournful sight of that day, would question the genuineness of that demonstration? He who is truly a man, will see and will say, that it was a cloak to hide the real feeling at the death of the king. On that day the Hindu showed what was ingrained in his nature. If there was any deficiency in the loyalty of the people, you could not have induced even by holding out the allurements of crores of rupees, a single individual to come out that day. The fear of cannon might have induced many to go there, even if they had no feeling of loyalty within them. But in that case, we may be sure none would have opened their hearts as they did on that day. Truly, the *Daily News* on witnessing the event of that day, could not keep down the language of its heart. The *Daily News* has said much. But there was no necessity for speaking so much. He who had eyes realised the true state of things on seeing the event of that day.

BASUMATI,
May 28th, 1910.

57. As the best way to preserve the memory of the late Emperor, the *Basumati* [Calcutta] of the 28th May suggests that, instead of an equestrian statue in the Calcutta Maidan as proposed by the Maharaja of Darbhanga tanks should be excavated in different parts of the country where scarcity of good drinking water is sorely felt by the people. This oriental method of preserving the memory of the Emperor will greatly appeal to the people of this country and make the Emperor's name immortal like the names of Ballal, Sitaram, Bhawani, and others.

BIR BHARAT,
May 29th, 1910.

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The Message of the New Emperor: What we have to pay. As for us, the Hindu subject-population of India, it is our duty to implicitly obey, (literary to place over our heads) in every way, and at all times, the mandate of the King. The subject has no right to discuss the merits (literally the faults and the merits) of the Emperor's message. Specially, this message of our new Emperor, George V. is, from the points of view of language and rhetoric, excellent in every part. Further, when the Emperor has personally and directly addressed his subjects and disclosed his heart unto them, there is no doubt that this Royal message will be sounded in the chords of hope in the hearts of numberless men and women in India, and that all will rejoice with the joy of hope. India has never been disloyal. The Indian worshipped the most glorious Empress Victoria as mother; there were many who regarded the Emperor Edward VII as an incarnation of righteousness. This spirit of devotion, reverence and adoration will never disappear from the hearts of the Indians. This excellent collection of devotion and worship the Indian will never be niggardly in or will never abstain from, offering every day as handfuls of flowers to the new Emperor George V. This we can emphatically assert. The Indian will place over his head the Emperor's mandate like a revelation.

We never feel any anxiety about the increase or the decrease of this loyalty; for we know it for certain that it is not possible that the deep, heartfelt loyalty of the 30 crores of men and women of India should increase or diminish. This loyalty is like the ocean, infinite and imperishable. But we are anxious only for those who are engaged in the administration of India in the revered name of this Emperor. The Indian always revered, like the words of the Vedas, the message of hope which the Empress Victoria addressed in 1858 A.D. Every Indian was sorry, alarmed and moved at the interpretation

which Lord Curzon put on this message as Viceroy of India, standing in the Imperial Legislative Council. Lord Curzon spoke of this message of hope, which the late Empress Victoria of revered memory addressed to the Indians citing God as witness, and on hearing which excellent words twenty crores of men and women of India accepted the British administration on their heads bent under the load of loyalty, as words intended to raise false hopes, and to soothe babies. He plainly said that the message of Empress Victoria could not be regarded as the guiding principle of Indian administration. When, after this interpretation, our new Emperor has declared that message and the address of Emperor Edward VII to be the prime charters of the privileges of the subjects in administrative affairs, all our misgivings have disappeared. But, when a single Lord Curzon in the guise of a Viceroy moved the minds of the Indians by using unrestrained language, who can say that another arrogant Viceroy like Lord Curzon will not come and similarly move the Indian subjects? We therefore think that such royal mandates and Emperor's addresses should be respected by all above the laws and the methods of administration that obtain in India. Let no officer destroy the sacred influence of these royal messages by putting his own interpretations upon them.

The 30 crores of men and women of India have certainly, citing God as witness, acknowledged their obedience to Emperor George V; they will do so again at the time of the Coronation. But what we earnestly pray is that the white Civilian and Military officers who administer India, may rule this country inspired by infinite kindness and forbearance towards Indians, which is the guiding spirit of these messages. The Indian does not feel the influence of laws and regulations so much as he does the power of the influence of individuals. An Indian is not so much pleased and gratified by a heap of laws and regulations framed on a noble ideal, as he is by the acts of a noble-minded administrator. The people of India of all provinces will not be pleased so much with the new regulations intended to give a greater share to the subjects in the administration of the country, as they have been with this act of kindness of the noble Emperor George V. We do not say that the Indians are not grateful for the benefits of British rule; but there is no doubt that they feel more happy if they get love and hope from individuals. Therefore it is that we say that the administration of India will surely be fully beneficent if every white administrator of this country is inspired with that spirit of infinite generosity breathed by the royal heart. Then there will be no cause for the subject to be sorry or diffident. At present, for various reasons, there has been a change of feeling in the minds of many of those who administer India. For this change of feeling both the subjects and certain administrators of this country are responsible. We openly declare that Emperor George V will do a special benefit to the system of Indian administration, if by publishing this message he can remove this change of feeling on both sides.

However, with a grateful heart, we hold over our heads this extremely loving message of the noble Emperor George V. His mandate we shall always obey, subordination to him we shall in every way acknowledge, desire for his welfare shall always be a part of our every-day prayer. We are gratified by his loving message (*literary*:—being bathed with the love of his message), we, therefore, declare his victory to-day with crores of mouths.

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BHARAT MITRA,
May 28th, 1910.

The King-Emperor's letter to the Princes and Peoples of India.

His Majesty has like his late august father made us ever grateful to his person by endorsing the ever memorable pledges of the late lamented Queen Victoria. The sweet and noble words that "sympathy with the well being of India shall be the inspiration of his rule" would be ever echoing and re-echoing in our ears. We consider ourselves fortunate for His Majesty's accepting our grief at the demise of the late King-Emperor as being the expression of a simple and sincere heart. The Indians were always certain of enjoying such a confidence in them on the part of the King, but the fact of our sincerity having been believed by Anglo-Indian journals like the *Englishman*, the *Statesman*, etc., is all the more pleasing to us. There is no harm in being plain. The want of faith in our loyalty

shown by these papers has been the cause of many a trouble in the past in our peaceful homes. We, however, have to look down with shame and in utter hopelessness when we find that some of our countrymen being mad with rage have murderously attacked the officials.

Few people can vie with us in our devotion to the King, and why the King alone, the whole of the Royal family. But we see that sometimes the inhabitants of the country in which the King lives claim the same devotion to themselves. Our countrymen have never been instructed in this sort of devotion, and therefore they are very much agitated when such a claim is put forth. Ill feeling thus grows between them. If Englishmen duly consider this and try to maintain proper relations, the Indians would never give them any cause for any ill-will towards the latter.

NAYAK,
May 28th, 1910.

61. In an article headed "Peace is required, Peace is required," the *Nayak* [Calcutta] of the 28th May characterises the utterances of King George V, which His Majesty has been pleased to direct towards the people of India since his accession to the throne, as really hopeful and full of inspiration to loyalty. The people of India, who are a subject race, may, according to the journal, almost be said to be alive for such words of hope and sympathy expressed occasionally but for which their lives would have been comparatively burdensome, but for which they would have long lost the quality of patience which they have inherited with their birth, which they have acquired through the teaching of their religion. It is difficult to imagine what would have been the condition of the people of India if they had lost this quality. The words of hope which were expressed by Queen Victoria have so long been followed by the people and have so long been their basis for trying to effect a change in the form of administration. No matter whether their endeavours were attended with success or not, the people were absorbed in their endeavours and they were happy when endeavouring. All their hopes and aspirations depended upon their endeavours. Suddenly with the action and re-action of power an unrest was created in the country. The pure breeze of spring has now begun to blow, the fire of unrest is not to be made to blow now at a time of happy re-union, by pointing out the causes of unrest. The people of India have to become men, they have to build up a nationality. India cannot and will never be possible to be built on the ideals of the West. India cannot, and will never rise with the help of Western language and learning, with cursed anarchism, a product of the West, and with bombs and pistols. If it ever be possible for India to arise with these helps, she will no longer be worthy of her name, but will be a part or parcel of Europe, when it will be all the same whether she rises or not.

Therefore it is said that, in order that the people of India may rise, there must be peace and the language, customs and religion of the country must also be followed. Indians must be what they were before and what they possessed before must return to them. Indians are a race who cannot have foreign elements in them. If their minds are agitated, they must have them pacified with the help of this royal utterance. Even if the officials being blinded with self-interest disregard His Majesty's sayings, and even if they put on subtle interpretation on them like Lord Curzon, the path of peace will have to be followed by the people, they must be patient. At any rate peace is required.

BIR BHARAT,
May 29th, 1910.

62. After giving a translation of His Majesty's letter to the Indian princes and peoples, the *Bir Bharat* [Calcutta] of the 29th May writes:—

A Hindu subject adores the King as an incarnation of God and treats him as his father, while his words occupy the position of a revelation. And thus we received the new Emperor's message, with utmost delight. We have neither any right nor do we consider it necessary to look into the merits and demerits of the royal address. The proclamation of the revered Queen Victoria stands very high in the eyes of the Indians; they feel pride in it and forget their degenerate condition by reading it. They adored the Queen as their mother and have the same feeling of reverence for her; they have never been disloyal.

The people of India feel excessive joy to hear King George proclaiming that he will govern India in the spirit of the proclamations of his late lamented

grandmother and father. The autocratic Viceroy Lord Curzon ascribing a mean motive to the Queen's proclamation called it misleading. This pained the Indians very much. But they again took courage when His late Majesty issued his proclamation. But who can say that a Viceroy of the type of Lord Curzon may not come again to govern this country? We Indians consider the King's word much above the law and shall be highly satisfied to see some arrangement being made to make it impossible for the officials to violate the spirit of the proclamation.

63. The following is a translation of an article headed "O mind, sleep no longer", which appeared in the *Nayak* [Calcutta] of the 24th May:—

O mind, sleep no longer.

NAYAK,
May 24th, 1910.

It will not do for us to remain any longer lying on the bed of languor and idleness, soft as flowers, with our eyes closed in a state of drowsiness. It will no longer be of any good to us to remain ensnared in the intricate toils of indifference. None of our works will be done if we remain unconcerned by depending on the favour of others. We have reached a chapter in British rule in India in the history of India; we have reached an act in the drama of the world when we have to repeat that only *mantra*, "O mind, sleep no longer" casting all other *mantras* in the deep womb of forgetfulness. We have to sing that only song "O mind, sleep no longer" by driving away from our front the fascinating appearance of happiness, wealth and peace, and by keeping away from our sight the enchanting shadow of luxury. The fact is that we have reached a period in our national life when we have to stand on our own legs, we have to walk with the help of our own legs, and we have to engage ourselves in work by using our own arms. We have reached a critical time in trade, in industry, in learning and in the act of self-defence, when we are unable any longer to pass our day depending upon the favour of the rulers, upon the reassuring words of Government officials and upon the sympathy of foreign friends. In the past days of India, not so very long ago, but thirty or forty years back, there was a time when the rulers were very eager to impart English education to us, there was a time when we were backward in learning anatomy and when the rulers tried to drive away the darkness of our hearts by holding out many inducements, and there was a time when the rulers considered themselves happy by placing us unsolicited in high and respectable posts. There was a time when either through kindness, or for the purpose of showing their benevolence, or for the purpose of extending their fame and glory, or through the necessity of carrying on the administration in good order, the rulers were anxious to impart high education to us. There was a time when, not through the influence of fear or friendship but through their pride and arrogance, the rulers declared in a loud voice:—"We shall not observe race distinctions in carrying on the work of administration in India, we shall not observe the distinction of colour, we shall not observe (any distinction of) black and white, competence is our aim, ability is our desire." Those days are now gone and we have now come upon a different age. Now the rulers are counting every footstep of ours with the eyes of a cat. Now the rulers are observing every movement of our hands, they are examining every utterance of ours and every line of our writings with the prism of law—they are seeing whether there is sedition in them. Therefore we say, "Those days no longer exist. O! Indians, you have now to make your own arrangements for your education. It will no longer do for you to look eagerly at the English Universities. O Indians, you have yourselves to look after your industries now. You have to revive the industries of India by collecting from whatever place it may be anything you can get, and by keeping under check the industries of England which is possessed of vast wealth and those of Germany which are all worthless. Thousands of obstacles and hindrances will attend your trade every moment, but Indians, you have to manage your trade by getting over them. Indians, you yourselves have to try to save yourselves from starvation, famine, the attacks of malaria, plague, small-pox and cholera."

Now what is to be done to drive away the inclination to sleep and to cut the snare of languor, and to prevent the return of drowsiness? Is there any other way for you than that by which (*literary*:—by doing which, by following which and through which) at one time you rose to the

highest summit of national prosperity. The leaders, who are infatuated with love for the West, have been telling you, "Try to build up your society in the manner in which Japan has built and is building her society on Western ideal, and then you will prosper and will be able to rise like Japan and Western nations." These leaders never think of the height to which the Western countries and Japan have risen. External national prosperity is neither permanent nor desirable unless national character is formed. If you and I be the possessors of vast wealth, if we manage fifty mills, and if we have been able to monopolise trade, but if at the same time we be devoid of character, have you ever thought what is then the value of our wealth, of our mills, and of our trade, and where lies their stability? Have you ever thought what is the result and value of your education, if after having become an erudite scholar, you become a man of the type of Nimchand of Dinabandhu?

Therefore we say, "O, mind, sleep no longer, awake,—follow the way of your ancient civilisation, of your ancient learning and of your ancient initiation,—learn to stand on your own legs. You will not prosper, you will not attain salvation by borrowed learning and initiation. Your commerce, your trade, your industry and your arts, all are old, search and dig them out. It will not do to look to the Government—it will not do to look to the friends of India in England. Know it that if you get back what you had (before), then you will want nothing for which you may envy other nations. Do you know where lies the foundation of your prosperity? It lies in your religion, in pure undefiled Hinduism. No matter whether you be able to become an orthodox Hindu or not, it is a matter of gain to you if you be able to put on the garb of a Hindu. You will be able to become an orthodox Hindu afterwards, if you first be able to put on the garb of one. Know it that if you be able to bring back orthodox Hinduism, then the mountains will be shaken, goddess Nature will become your maid-servant and every earthly prosperity will permanently lie prostrate at your feet."

BANGABANDHU,
May 25th, 1910.

64. In reply to an article in the *Spectator* criticising Mr. Gokhale's proposal for the introduction of free education in India, the *Bangabandhu* [Calcutta] of the 25th

Free education.

May says:—

"We think if the Government of India decides not to go a step further in the matter of education of the Indians, that would be very much to the liking of generous hearts like our contemporary and would give them infinite delight. Long before our contemporary came into the arena of discussing Indian affairs, Lord Curzon dealt a severe blow at the cause of higher education. He narrowed the doors of titled examinations, so that in future few will get through them; and it must be admitted on the queer reasonings of our contemporary that the peace and good feeling existing in India are due to the narrowing of the educational policy of Lord Curzon. But is this the truth in India? On the other hand everyone understands and is heard to say that no Viceroy ever before did sow so many seeds of unrest and discontent in the peaceful soil of India as did Lord Curzon by his repressive policy and we are led to think the authorities will not be moved by this too generous remark of our contemporary. Our contemporary further says it would be apparent from Indian history and ancient traditions that free education was never current here. We refrain from offering any answer to it, taking it as the quite erroneous utterance of an ignorant man."

SANJIBANI,
May 26th, 1910.

65. Referring to the remarks of the Reverend Mr. Andrews, Principal of the Delhi College, about the vitiated taste of the Indians who do not encourage the indigenous arts but would use cheap and inferior articles manufactured in European countries in preference to the finer and superior articles of Indian manufacture, the *Sanjibani* [Calcutta] of the 26th May says:—

"Ye Indians, when shall ye awake? You are furnishing your houses with clumsy articles of foreign manufacture, for which the foreigners themselves are despising you. When will this abysmal foolishness of ours cease?"

66. In an article headed "No more sleep—wake up," the *Bir Bharat* [Calcutta] of the 29th May says—The time is now gone when the Englishmen loudly proclaimed, not out of kindness but through pride, that in the work of Government they would not make any difference between black and white, but the only consideration would be ability. That time is now changed. Now the rulers are watching us at every step and smell sedition in our speeches, writings, meetings, associations and everything. The privilege given to newspapers of making criticisms on the internal affair of the country has also been almost withdrawn. We cannot now say anything frankly on behalf of the people.

BIR BHARAT,
May 29th, 1910.

67. In an article under the heading "European civilisation," the *Daily Hitavadi* [Calcutta] of the 31st May writes:—

DAILY HITAVADI,
May 31st, 1910.

Europe and America are now labouring under a grave anxiety as to the future of the present civilisation of Europe—whether it will go on for ever enjoying its superiority over the whole world, or whether it will in time tumble down like the ancient civilisations of Greece and Rome. The Peace Society, the Hague Conference, and International Arbitration, everything is the outcome of this anxiety. The whole of Europe is now trying to arm itself against any aggression from outside and the quarter from which she fears the strongest attack is from the Far East. The fact that this anxiety as to its permanence is there shows that there is something wrong in the foundation of European civilisation. Japan's triumph over Russia has aggravated what is known as the "Yellow Peril." It goes without saying that Japan is steadily extending her influence over China, and even China shows signs of slowly shaking off her traditional torpor. The throbbing of a new life is being felt in Turkey, Persia, Cabul and Tartary, and, excepting India, every Asiatic country is awaking from its sleep of ages and arming itself. All this has filled the minds of the politicians of Europe and America with alarm. If what our Sastras say be true, affluence, luxury and the pride of power can never be permanent. Self-sacrifice, self-restraint and co-operation build up a nation and luxury, affluence and arrogance destroy it. The fall of Rome and Greece and the degeneration of the Musalman and the Hindu are to be ascribed to these causes. Europe has parted with her ancient spirit of self-sacrifice and self-restraint and her fall is inevitable. The rise of Japan can never bode good to Europe. But the mischief is done and there is no remedy for it.

68. Referring to the new Tariff of the Government of the United States in which preference has been given to the Indian and African traders, the *Hitvarta* [Calcutta] of the 26th May says that the arrangement is no doubt very good but the Indians will actually derive no benefit from it as the bulk of the profit will go to the pocket of the European exporters and owing to the decrease in the quantity of grain in the possession of the country, distress will be our share.

HITVARTA,
May 26th, 1910.

69. Commenting on the statement in the *London Times* that a change has come over Bengali public opinion regarding the Partition of Bengal, the *Sanjivani* of the 26th May says:—

SANJIVANI,
May 26th, 1910.

The fire which is incessantly burning in the minds of the Bengalis ever since the Partition of Bengal will never be extinguished. Two months ago, Babu Bhupendra Nath Basu attempted in the Imperial Legislative Council to describe the severe pangs of the heart occasioned by the Partition of Bengal, but he was not allowed to speak on that subject. Two months ago, the representatives of three famous districts of Bengal in a meeting assembled designed to describe the evil effects of the Partition of Bengal, but owing to the meeting being stopped, they could not express their feelings. If after stopping the channel through which popular feeling manifests itself, one says that the people are contented, that might be a wise policy, but it would never be true. Every bone of the Bengali is daily wearing away with the anguish of the heart due to the Partition of Bengal.

70. The *Hitavadi* [Calcutta] of the 27th May describes as amazing the recent expression of opinion in the columns of the *London Times* about the Bengalis gradually getting reconciled to the Partition. Has this move on the part of this journal

HITAVADI,
May 27th, 1910.

anything to do with the fact that the question of an Executive Council for Bengal is now under the consideration of the Secretary of State and as such offers the best chance for a re-opening of the Partition question which is likely to occur in the near future? At any rate the fact remains that Bengali opinion in regard to the Partition has undergone absolutely no change, notwithstanding anything to the contrary that may be said by individuals from motives of fear or from sycophancy. If public demonstrations of protest have ceased, it is because they have become difficult and dangerous. The feeling against the Partition in the Bengali mind remains as strong now as it was five years ago. All public references to the evils of Partition may be silenced, but the inward feeling about it will not on that account undergo any change; nothing will be gained by concealing the truth. Let the authorities know for certain that there can be no change possible in the feelings of the Bengalis towards Partition—no reconciliation with it.

BHARAT MITRA,
May 28th, 1910.

71. Curious are the ways of the English journals, so says the *Bharat Mitra* [Calcutta] of the 28th May. If the Indians protest against any unpopular measure of Government these papers charge them with inciting sedition while their silence is interpreted as an indication of their approval of such a measure. The *Times* interprets the silence of the Bengalis as acquiescing in the Partition of Bengal on account of the reform scheme although the silence is the outcome of despair born of the failure of all their efforts in the matter, for those who know the Bengali mind will tell you that not for one but many generations to come the Bengalis would not be able to forget the heart-burning caused by that measure.

HITVARTA,
May 26th, 1910.

72. The *Hitvarta* [Calcutta] of the 26th May writes—Instances of the mischief-making of missionaries are met with frequently, but no clergyman did ever before utter such a bad remark on the Hindu religion as one Pearce, disgrace to his class, belonging to the Bengal clergy, did the other day at the anniversary of the "Church Missionary Society" in London. He says "the Hindu religion so far from restraining the evil, was inclined to encourage it." Can lie, calumny and meanness go any further?

ALPANCH,
May 27th, 1910.

73. Dissenting from the views of the Chairman of the last Muzaffarpur Industrial Conference that although the development of industries in India has nothing to do with the boycott agitation, rather it has done much harm to the *Swadeshi* movement, etc., and from those of the Commissioner of Tirhut that the Indian industries are mostly in the hands of the foreigners and that unless the Indians get possession of these, there can be no future good to the country, the *Alpanch* [Bankipore] of the 27th May is of opinion that unless the social condition of the country is improved and the tendency to imitate the foreigners is done away with, the Indian industries can never flourish. The Indians, if they like, can improve industries even without a bank or a joint stock but the difficulty is that they cannot give up the habit of aping the Europeans.

HITAVADI,
May 27th, 1910.

74. The *Hitavadi* [Calcutta] of the 27th May notices how a Revd. R. F. Pearce, a Bengal missionary, lately spoke at a meeting in London to the effect that the student community in this country was going to the bad for want of religious education, and that Hinduism, far from restraining this growing license on the part of the students was encouraging it. In commenting on these remarks, the paper writes that the reverend gentleman undoubtedly means well by the student community, and though one may not be surprised at his ignorance of Hinduism, one feels bound to be sorry to see him abuse that faith. Let the reverend father use Christianity as a means for easing the political situation by all means if he wishes to do so, but it is not proper to hurl abuse at the Hindu religion at any and every provocation.

HITAVADI,
May 27th, 1910.

75. The *Hitavadi* [Calcutta] of the 27th May writes that certain cases have recently come to its notice which embolden it to appeal to Sir Edward Baker to take steps to prevent young mufassal zamindars from taking up their residence in future in town except under the care of guardians. A young zamindar on attaining his 21st year certainly does not grow sufficiently strong in character

and morals to resist the temptations of city life, to resist the blandishments of city sharpers. As Government has already instituted a Court of Wards, it is certainly not too much to look to it for this further protection for zamindars in their youth.

76. The *Bangavasi* of the 28th May writes:—

BANGAVASI,
May 28th, 1910.

"A grave scandal." The *London Opinion* of London publishes an article over the signature of Arnold White, in which it is said that, "owing to the negligence of duty of a certain customs officer in the service of the Government of India, certain Indian princes are importing big guns under the pretext of importing implements of husbandry. During Lord Salisbury's administration, prior to the Boer war, gunpowder, etc., were sent to the Transvaal concealed within pianos. Lord Salisbury could not stop this; and now Mr. Asquith is either unable or unwilling to stop this importation of guns into India." The allegation is very serious. This article is sure to come to the notice of one or other of the Indian princes. The Aga Khan, Maharaja Holkar and many others are now residing in England.

77. In a long leading article, headed "The Education of the Officials,"

BASUMATI,
May 28th, 1910.

The education of the officials. the *Basumati* (Calcutta) of the 28th May criticises an article written by Sir Bamfylde Fuller in the *London Spectator* in which Sir Bamfylde points out the various defects in the education of young Civilians appointed to the Indian service and advocates the establishment of a college where they should be taught at least two Indian languages, Indian history, geography, philosophy, etc. The paper holds the same view, but adds that unless the officials freely mix with the people of this country and are guided by the spirit of sympathy and co-operation, the necessity of which in the British administration of India was universally felt and was so emphatically declared in the famous Guildhall speech of the present Emperor, there is no hope of a mutual feeling of amity growing up between the rulers and the ruled.

78. The *Sanjivani* of the 26th May writes:—

SANJIVANI,
May 26th, 1910.

"A riddle." Sriyukta Rajendra Nath (Chandra) Sastri is as highly learned in English as in Sanskrit and Bengali. There are very few scholars in this country who are proficient in the Sanskrit language as he is. But his learning is being wasted in the drudgery of translating Bengali into English. Of the works that are being published by the Sahitya Sabha in the Hemchandra Series, the perusal of those written by Pandit Rajendra Nath has filled us with respect for him. We cannot say that the Government does not recognise his merits for it is the Government which has conferred on him the title of Rai Bahadur. But, in our opinion, he should be engaged in work in which his extraordinary learning may benefit the educated world. We fail to understand why Government is not engaging him in such work.

79. Referring to the arrival of Viscount Gladstone, the newly-appointed

BANGAVASI,
May 28th, 1910.

Viscount Gladstone. Governor-General of South Africa, at Cape Town, the *Bangavasi* of the 28th May says that the people of this country will be glad if during His Lordship's administration the miseries of the Indians residing in South Africa cease.

80. Referring to a report published in England about the appointment of Mr. Justice Syed Sharfuddin to the Executive

NAYAK,
May 28th, 1910.

Rumoured appointment of Mr. Justice Sharfuddin to the Bengal Executive Council. Council of Bengal, the *Nayak* [Calcutta] of the 28th May doubts whether he is fit for being a Councillor, though he belongs to a high family and has the reputation of being polite and courteous.

81. Referring to the intention of the Maharaja of Darbhanga to erect a marble statue of His late Majesty King Edward

BIR BHARAT,
May 29th, 1910.

Maharaja of Darbhanga's tribute to the late King. VII. at Calcutta the *Bir Bharat* [Calcutta] of the 29th May suggests that he will be doing a doubly praise worthy act if the Maharaja awards scholarships in the late King's name to the Maithil Brahmins of his country for the study of Sanskrit, instead of erecting a stone statue.

URIYA PAPERS.

UTKALDIPIKA,
May 21st, 1910.

82. Continuing its article on "Sales for arrears of revenue" reported last week, the *Utkaldipika* [Cuttack] of the 21st May writes a good deal on the wretched condition of the *bazyaftdars*, *kharidadars* and occupancy raiyats in Orissa. The rental of the holdings of the *bazyaftdars* has been nearly trebled by the last settlement. In many cases the *bazyaftdars* have been recorded as occupancy raiyats instead of as proprietors, thereby being deprived of their proprietary allowance. Again in those cases in which they have been recorded as proprietors, the holdings have been recorded as being in possession of raiyats having occupancy right. In this way their profits have been much reduced. Again, there is loss arising from the conversion of paddy into money under the provisions of section 40 of the Bengal Tenancy Act, which, the writer feels sure, were never meant by the Legislature to be applicable to such petty holdings as these. The *kharidadars* are in a similar position and fare no better. As regards the settled occupancy raiyats, it is said that about 89 per cent. of them are involved in debt. The food available to them is only rice and salt and very rarely fish. The majority of them cannot afford to purchase vegetables, and it is a well-known fact that a large percentage live upon one meal a day. It is only raiyats holding above 5 or 6 acres of land who can manage a little better. The women of an average raiyat cannot afford to wear ornaments of any kind, or clothes worth more than Rs. 2-6 per head. For education, marriages and other ceremonies which necessarily come up he must borrow. The writer quotes Mr. Maddox in support of his statements.

UTKALDIPIKA,
April 21st, 1910.

83. Referring to the present revision settlement operations in the Orissa Division, the *Utkaldipika* [Cuttack] of the 21st April points out that those operations have reached such a stage in the Cuttack district, in which suits under section 106 of the Bengal Tenancy Act are to be instituted shortly, that these suits being very complicated in their character, the Settlement Officers, most of whom belong to the class of Sub-Deputy Collectors, and are therefore young and inexperienced officers, will stand in need of legal assistance from pleaders and mukhtars to be engaged by the parties concerned in such suits. But as the courts of Settlement Officers, in which such suits are tried, are generally held in rural tracts far away from the district and subdivisional towns, the parties incur heavy expenditure in taking pleaders and mukhtars from the towns, as has already been seen in the Balasore district. The writer therefore suggests that courts for trying suits under section 106 of the Bengal Tenancy Act in the Cuttack district be held in the towns of Cuttack, Jajpur, and Kendrapara, where pleaders and mukhtars will be available on easy terms, and advises the Utkal Association and the zamindars of Orissa to move the settlement authorities or the Commissioner on the subject, who, it is hoped, will duly consider the matter.

UTKALDIPIKA,
May 21st, 1910.

84. The *Utkaldipika* [Cuttack] of the 21st May highly approves of the action of Mr. Swinhoe, the Presidency Magistrate of Calcutta, who released after a warning 134 culprits, who had been accused of petty offences, and observes that there is no parallel to the mercy and justice of the British rulers.

UTKALDIPIKA,
May 21st, 1910.

85. The *Utkaldipika* [Cuttack] of the 21st May thanks the Government and the Magistrate of Balasore for exempting the *Uriya and Navasamvad* from the necessity of making the required deposit at the time of its making a fresh declaration consequent on the death of its printer and publisher.

UTKALDIPIKA,
May 21st, 1910.

86. The *Utkaldipika* [Cuttack] of the 21st May is satisfied with the annual Administration Report of the Baroda State for the year 1909, highly approves of its educational policy and holds it out as an example to be followed by other Native Chiefs and well-to-do men in India.

87. The *Samvad Vahika* [Balasore] of the 19th May states that great water-difficulty prevails in the Balasore district and that if it does not rain soon, it will be very difficult for the people to manage.

SAMVAD VAHIKA,
May 19th, 1910.

88. The *Samvad Vahika* [Balasore] of the 19th May states that many houses were destroyed by fire last week in Basanpur, Nuapur, Kurura, and other villages in the Balasore district.

SAMVAD VAHIKA,
May 19th 1910.

89. The *Utkaldipika* [Cuttack] of the 21st May states that several houses containing 95 rooms in village Kusinda near Cuttack town were destroyed by fire with all their contents. The poor villagers are now living under trees with their families.

UTKALDIPIKA,
May 21st, 1910.

90. The *Utkaldipika* [Cuttack] of the 21st May states that the work of erecting houses for the poorer portion of the residents of Bhubaneswar whose houses were destroyed by fire, has been completed with the assistance of relief money sent from various places, and that the help rendered by the missionaries of the Ramkrishna Math of Calcutta is worthy of note. But the houses of the more respectable section of the residents of Bhubaneswar have not yet been built. They are unwilling to accept relief and are in search of loans. The writer observes that suitable arrangements should now be made for providing loans to these people.

UTKALDIPIKA,
May 21st, 1910.

91. The *Uriya and Navamvad* [Balasore] of the 18th May states that cholera has abated to a great in Balasore town.

URITA AND NAVA
SAMVAD,
May 18th, 1910.

92. All the native papers of Orissa under report are full of life sketches of His late lamented Majesty Edward VII as well as of His present Majesty King-Emperor George V.

UTKALDIPIKA,
May 21st, 1910.
&c., &c.

V. The very tone of these writings breathes a spirit of deep loyalty to the British Throne and of unshakeable faith in British justice. Every cottage and every palace in India are full of sincere mourning for the sad demise of the late lamented King-Emperor Edward VII, while at the same time the new Emperor George V is welcomed everywhere. The glories of both are sung everywhere in India, because the spirit of loyalty is ingrained in the very nature of Indians, who look upon kings as gods or as avatars of gods. Pathetic references are made to the recent message of Emperor Edward VII to the princes and peoples of India, betokening his deep love for India, as also to the famous speech of His Majesty King-Emperor George V, the then Prince of Wales, in which His Most Royal Highness said that the infusion into the Government of India of a wider element of sympathy would make the task of governing India easier. The *Utkaldipika* [Cuttack] of the 21st May observes that the Indian subjects are transported with joy in welcoming as their new Emperor His Most Gracious Majesty George V, who possesses excellent virtues both as a man and a statesman, and so is well able to be their guide and to extend to them the same fostering care, which they had been receiving under the benign British Government, under whose influence they have come after centuries of injustice and tyranny, in whose justice they have firm faith and which has helped them in protecting their property and honour. Good deeds on the part of the rulers give rise to spontaneous gratitude and loyalty in the hearts of the subjects. The Indians are rejoiced to hear the words of consolation and assurance uttered by the new Emperor and approach His Most Gracious Majesty with the humble offering of their heartfelt loyalty, which, it is hoped, will be accepted by His Majesty, just as the humble but sincere offering of Bidura of the *Mahabharat* was gladly accepted by Srikrishna.

93. The *Utkaldipika* [Cuttack] of the 21st May publishes in extenso His Most Gracious Majesty Emperor George V's

UTKALDIPIKA,
May 21st, 1910.

Ibid. recent letter appreciating the expression of sympathy and loyalty conveyed in His Excellency the Viceroy's message from the princes and peoples of India on the occasion of the death of His late Majesty, and observes that the new Emperor has already won the hearts of the Indians by this most gracious letter.

UTKALDIPIKA,
May 21st, 1910.

94. The *Utkaldipika* [Cuttack] of the 21st May publishes a long letter in English from one of its correspondents, which dwells on the high qualities and excellent virtues of His late Majesty Emperor Edward VII and concludes with a hearty prayer for the continuance of peace and prosperity during the sovereignty of His Most Gracious Majesty the present King-Emperor George V.

SAMVAD VAHIKA,
May 19th, 1910.

95. The *Samvad Vahika* [Balasore] of the 19th May states that a meeting of the members of the Balasore National Society was held at the Balasore town hall on the 11th May to express sorrow at the demise of His late Majesty and that the following telegram was sent to the Private Secretary to His Excellency the Viceroy by that meeting:—

"The society humbly beg to convey to His Majesty and Royal Family their respectful and loyal condolence in their profound sorrow."

SAMVAD VAHIKA,
May 19th, 1910.

96. The Nampo correspondent of the *Samvad Vahika* [Balasore] of the 19th May writes to say that a monster meeting of all classes of people was held at Nampo in the Balasore district to express their sense of profound sorrow at the sad demise of His late Majesty and loyal condolence for the bereaved Royal Family. The proceedings of the meeting were marked with a spirit of sincere sorrow and loyalty. A resolution was unanimously carried for sending to His Honour the Lieutenant-Governor of Bengal a telegram expressing condolence. The few Sanscrit verses which are published with the letter are full of sentiments of a deeply melancholy nature and conclude with a prayer for the salvation and peace of the departed soul. The same letter over the signature of the same correspondent also appears in the *Uriya and Navasamvad*.

UTKALDIPIKA,
May 21st, 1910.

97. Referring to the letter of condolence, which the *pardanashin* ladies of Bengal have addressed to Her Majesty Queen Alexandra through Lady Minto, the *Utkaldipika* [Cuttack] of the 21st May points out that even the women of this country are grieved at the sad demise of the late Emperor and observes that this is a sign of the great love which the late Emperor bore to his people.

UTKALDIPIKA,
May 21st, 1910.

98. The *Utkaldipika* [Cuttack] of the 21st May is very glad to learn that the most touching letter, which Her Majesty Queen Alexandra addressed to the people of the Empire just after her beloved husband's demise, is now being printed and sold at a given price, and that the proceeds from this sale will be spent in helping the poor and distressed and observes that this gracious order of Her Majesty testifies to the great kindness of the Queen-Mother's heart.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 4th June, 1910.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 4th June 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	.....	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Bayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

II.—HOME ADMINISTRATION.

(a)—Police.

825. The *Amrita Bazar Patrika*, referring to the arrest of one Shanti Ghosh, on the strength of charges brought against a person of this name in the statement of Noren Gossain, an approver in the Alipore Bomb Case, says that the fact of the prisoner's being released on bail proves that the only evidence the police had against the man was his name. "Here is thus one more case," adds the journal, "showing that it would be more pucca work on the part of the police if they first put together all the incriminating evidence against an individual wanted and then laid hands on him."

AMRITA BAZAR
PATRIKA,
25th May 1910.

826. Commenting on the same incident the *Indian Empire* observes that the release of Santi Ghose on bail leads one to presume that no other evidence, save his name, could be produced against him by the police.

INDIAN EMPIRE,
31st May 1910.

827. The *Indian Empire* says that half the unrest in India would be removed if the authorities were only to allow houses to be searched in good faith when there was a prospect of finding something to the purpose.

INDIAN EMPIRE,
31st May 1910.

(b)—Working of the Courts.

828. The *Telegraph* is of opinion that the sentence passed on the accused in the *Swarajya* sedition case, recently concluded at Allahabad, is too severe to meet with public approval.

TELEGRAPH,
23rd May 1910.

829. The *Indian Empire* considers the sentence passed on the editor of the *Swarajya* by the Sessions Judge of Allahabad too severe.

INDIAN EMPIRE,
31st May 1910.

(c)—Jails.

830. The *Amrita Bazar Patrika* observes that the agitation against the punishment of whipping should be continued till this form of punishment is declared illegal.

AMRITA BAZAR
PATRIKA,
25th May 1910.

831. The *Telegraph* remarks that even the enlightened rule of Great Britain has failed to secure for Indian convicts the considerate treatment which is accorded to prisoners in the West.

TELEGRAPH,
23rd May 1910.

832. Referring to the treatment of juvenile prisoners, the *Amrita Bazar Patrika* congratulates all local Governments and provinces on having substituted for penal confinement a system which is based on the principle of reclamation and reform.

AMRITA BAZAR
PATRIKA,
25th May 1910.

(d)—Local Self-Government and Municipal Administration.

833. The *Biharee* remarks that, in the Government Resolution vesting certain municipalities with greater powers and control over their budgets, the reservation that the experiment should not be tried in Bihar at present, has caused dissatisfaction in that part of the province, on the ground that, if Bihar has a right to be adequately represented in the Councils, she is also entitled to share the concessions recommended by the Decentralization Commission.

BENGALUR,
27th May 1910.

(f)—Questions affecting the land.

HINDOO PATRIOT.
27th May 1910.

834. Commenting on the introduction of agricultural teaching in the schools of the United Provinces, the *Hindoo Patriot* regrets that children of the agricultural community, after completing their education, choose rather to become clerks on small pay than to cultivate the soil like their fathers. "If children in schools", the journal adds, "are impressed with the idea that agriculture is a thoroughly honest vocation their present aversion to it may be removed. It will, therefore, be well if, along with the teaching of the science of agriculture, endeavour is made to create in the mind of the young a feeling of respect towards the industry as a potent means for the good of the country."

(h)—General.

BENGALUR,
25th May 1910.

835. Commenting on the appointment of Mr. Clarke of the English Board of Trade as the Member for Commerce and Industry in India, the *Bengalee* remarks: "It is essential that the Government should once for all abandon its policy of *laissez faire* and place itself vigorously at the head of the national industrial movement. We hope the appointment of an English politician to this important office will go some way to make the Government realize its duty in this matter."

BENGALUR,
25th May 1910.

836. The *Bengalee* writes: "Great as may be the claims of Lord Kitchener to the gratitude and admiration of the British public, we have no hesitation in saying that his appointment as Viceroy will be universally condemned by Indian public opinion."

BENGALUR,
25th May 1910.

837. In congratulating Lord Morley on the discrimination shown by him in selecting men for high office in India, the *Bengalee* says that the appointment of Sir Lawrence Jenkins as Chief Justice "has been a boon to Bengal and has done much to restore public confidence in the administration of justice."

BENGALUR,
26th May 1910.

838. The *Bengalee* observes in connection with the King's "Message to the People of India" that "the reactionary measures of the last two years must give place to a policy of greater confidence and trust, so as effectually to evoke that spirit of co-operation, upon which his Majesty relies for the good government of India."

MUSALMAN,
27th May 1910.

839. The *Mussalman* observes that the Indian public greatly appreciate the sincerity and sympathy of the King's message to the Princes and people of India.

HINDOO PATRIOT,
27th May 1910.

840. The *Hindoo Patriot* says that the King's message to the Indian people has cheered the hearts of those to whom it was sent.

BIHAREE,
27th May 1910.

841. The *Biharee* says that the gracious words of the King's message have sunk deep into the hearts of the Indian people.

TELEGRAPH,
28th May 1910.

842. Commenting on the Royal message to the Princes and people of India the *Telegraph* says:—"This is a most inspiring announcement that will be productive of the greatest good. A message like this can only proceed from the heart and goes straight to the heart of the people. His Majesty has begun well and it augurs well for his reign. His Majesty in the message omits nothing and everything that is said is well said indeed. By this appeal to the feelings of the peoples his Majesty has really conquered them by love, and it is a matter of congratulation that his Majesty addressed us in such a direct and open manner."

843. Commenting on the reference made to the Proclamation of the late Queen Victoria in his Majesty's message to the Princes and the people of India, the *Indian Nation* writes: "The Proclamation has been in the past more honoured in the breach than in the observance and a good deal of the unrest which unhinges the mind of a large section of our people owes its origin to this circumstance alone. In the recognition of the legitimate aspirations of our countrymen, the Proclamation had been openly disregarded and treated with downright contempt. The culmination came when Lord Curzon set his ingenious brains to detect a loophole in the Proclamation through which its true spirit might be made to disappear. Fortunately for us, the unholy attempt did not succeed, and to-day the Proclamation appears to our view, with its glory enhanced by the fresh accession of strength it has received from the support of King George the Fifth. We earnestly wish, however, that those upon whom the Government rests, will faithfully carry out the principles laid down in the Proclamation, remembering that its observance in its true light is an effective antidote to the evils of unrest and sedition."

INDIAN NATION
30th May 1910.

844. The *Amrita Bazar Patrika* writes: "This is how the London correspondent of the *Englishman* gives vent to his political indignation at the 'passing of last year's Budget':—'This week will be famous or infamous in the constitutional annals of England. It has seen the success, at any rate for the moment, of the most audacious and the most barefaced political corruption that has ever been heard or thought of in this country. Not the least disquieting aspect of this immoral proceeding is the corrupt intrigues by which Mr. Lloyd-George and Mr. Asquith have gained their point. It has been dishonest bargaining flagrant and undeniable.' What an example of breeding is hereby set to the Indian Press! Fancy, the Premier is charged by the correspondent of the *Englishman* with all sorts of political crimes, dishonesty, treason, etc."

AMRITA BAZAR
PATRIKA,
26th May 1910.

845. The *Amrita Bazar Patrika* writes: "Unluckily the Indians feel that they do not get that amount of sympathy from the arbiters of their destinies which they think necessary for their development. Of course the latter are not to blame for this state of things: it is the outcome of circumstances over which perhaps they have no control. But, however it is, the fact remains that there is an inseparable barrier between the ruled and the ruling classes. There is no social tie to bind them together. They do not mix freely with one another on an equal footing. The *Englishman*, as a rule, keeps an Indian, however high his position, at a distance."

AMRITA BAZAR
PATRIKA,
27th May 1910.

846. Referring to the adverse comments of the *Hindoo Patriot* on its suggestion for the appointment of a Muhammadan as Additional Assistant to the Director of Public Instruction, the *Mussalman* writes: "Surely all administrative ability and capacity are not the monopoly of our Hindu fellow-countrymen. It is of course true that the present-day Hindus possess a greater influence in the country and with the Government, but has our contemporary ever analysed the causes that are at the bottom of the present state of things? The members of the shrewd community to which our contemporary belongs, ingratiated themselves, by some means or other, into the good books of the early English rulers, and did acts which the immediate predecessors of the British in the government of this land felt it beneath their dignity and abhorrent to their self-respect to follow. They went so far as to even discard English education. Hence they lagged behind. They have no intrinsic demerits disqualifying them for public service. As regards the appointment of special educational officers to study the needs and requirements of the Muhammadans we maintain that it is a necessity."

MUSSALMAN,
27th May 1910.

847. The *Biharee* observes that the situation in respect of Indians in the Transvaal is shocking. When will this state of things come to an end, it is asked.

BIHAREE,
27th May 1910.

848. The *Biharee* welcomes the appointment of Mr. Abdul Majid Khan, Bar-at-Law, Bhagalpur, as Government Advocate and Public Prosecutor of Monghyr.

BIHAREE,
27th May 1910.

HINDOO PATRIOT,
29th May 1910.

849. The *Hindoo Patriot* writes: "It is not so much extension of railways that is needed now, as the opening of new industries for turning the raw materials into manufactured

articles, and unless Government acts as a pioneer, as was suggested by Mr. J. N. Gupta in his excellent report on the industries of Eastern Bengal and Assam, Indian capital will remain shy of ventures in this direction for a long time to come."

TELEGRAPH,
29th May 1910.

850. The *Telegraph* deplores the friction between the Munsiff and the local bar at Magura in the Jessore district. The former, in the opinion of the writer, being one

against many, is bound to be at fault.

TELEGRAPH,
29th May 1910.

851. Discussing the increase of revenue from the sale of intoxicating liquors the *Telegraph* says that the chief defect, in the action taken by Government to put a stop to the drink habit, lies in the fact that the control of licensing is left in the hands of those who are responsible for the revenue derived from this source. By way of a remedy it is suggested that local control should be vested in the people themselves, Government accepting their recommendations as to the propriety of opening a fresh liquor shop or closing an established one at any particular time and place. In this respect Baroda is cited as a pattern of efficient administration; there, it is alleged, the people have the right to cause the closing of any liquor shop which 60 per cent. of them are agreed ought to be closed. "It is surely no small discredit on the part of the mighty Government", concludes the journal, "that they should feel easy at the ever-increasing Abkari revenues and thus be beaten by a Native State under their suzerainty."

INDIAN NATION,
30th May 1910.

852. The *Indian Nation* is grateful for the Government Resolution enhancing the pay and prospects of Civil Hospital Assistants. In the journal's opinion it will make

the service more popular and enhance its efficiency.

INDIAN EMPIRE,
31st May 1910.

853. The *Indian Empire* notices with pleasure the improvements recently made by Government in the pay and status of Civil Hospital Assistants.

Ibid.

AMRITA BAZAR
PATRIKA,
30th May 1910.

854. Commenting on the unrest in India the *Amrita Bazar Patrika* writes: "A little more confidence in the leaders of Indian opinion and an interchange of views with them, and all the mists which darken the horizon will be removed."

INDIAN EMPIRE,
31st May 1910.

855. The *Indian Empire* holds that it is not any spirit of disloyalty but simply the unemployment of the educated Indian youth that is responsible for the present unrest.

Ibid.

AMRITA BAZAR
PATRIKA,
30th May 1910.

856. The *Amrita Bazar Patrika* says that the proscription of Mr. Mackerness' pamphlet "The Methods of the Indian Police in the Twentieth Century" is sure to engage the attention of prominent Englishmen at home, and produce an agitation in England, as to what constitutes dangerous and seditious writing in India.

AMRITA BAZAR
PATRIKA,
31st May 1910.

The development of the fishing industry.

857. The *Amrita Bazar Patrika* remarks that Government should take steps to develop the fishing industry in India.

III.—LEGISLATION.

MUSALMAN,
27th May 1910.

858. The *Mussalman* says that local Governments should lose no time in explaining to Magistrates the intention of the legislature in regard to the new Press Act.

The Press Act.

BIHAR HERALD,
28th May 1910.

859. The *Bihar Herald* observes that in spite of Sir Herbert Risley's declaration, to the effect that existing presses would not be affected until they offended by printing prohibited matter, some over-zealous Magistrates have demanded security under the Act from existing presses. "We would earnestly wish," adds the journal, "that the Government of Sir Edward Baker should issue such special

Ibid.

instructions to all Magistrates explaining that the Government has given a pledge which it requires all its servants to respect."

860. The *Amrita Bazar Patrika* writes:—"That moderate paper, the

AMRITA BAZAR
PATRIKA,
30th May 1910.

The Press Act.

Leader of Allahabad, thus represents the perilous position of the Indian papers:—"A single careless word or oversight, a single indiscretion may ruin a newspaper, which may have had an honourable record of twenty-five years.' We think the position is even worse, for the penal clauses of the new Press Act are so vague and so comprehensive that what may be taken as objectionable may have been committed unconsciously."

VI.—MISCELLANEOUS.

Imports for April.

is a matter of grave concern.

861. The *Telegraph* remarks that the steady and continuous increase in the imports of sugar

TELEGRAPH,
28th May 1910.

862. The *Hindoo Patriot* writes as follows on the subject of hoarded

HINDOO PATRIOT,
28th May 1910.

The hoarded wealth of India.

wealth in India:—"Mr. Donald Reid spoke the simple truth when, in making his observations on Mr. Biddulph's paper, he said that if the wealth of India was hoarded anywhere, it was in the coffers of those firms and individuals who had made great fortunes in India and given very little return instead. It does not require to be said that in making this observation Mr. Reid had in mind the British capitalists who exploit the country and go away after making their pile. If there had been a vast quantity of hoarded wealth in the country, surely a large number of its people would not have to live in semi-starvation from year's end to year's end, nor the ryot obliged to pay such exorbitant rate of interest to the money-lender as makes him incapable of releasing himself from his clutches."

G. C. DENHAM,

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of Police, Bengal.*

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,
7, KYD STREET,
The 4th June 1910.